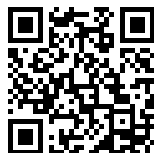


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CIVILIZATION;  
  
A LECTURE,

Delivered in the City of Buffalo, N. Y.,

February the 14th, 1855,

BY  
REV. THOMAS O'FLAHERTY,  
OF AUBURN, N. Y.

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## ON CIVILIZATION.

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IN treating this subject, the first question that will naturally present itself to our minds, is,—What is Civilization?

The word *Civilization* is derived from the Latin word *civis* a citizen or *civitas*, the state, or rather more proximately from the word *Civilis*, expressive of a quality or condition of the citizen or state, or of both.

Civilization, as to its nature cannot be well defined, or even described, for, man's ideas vary in relation to it, as they vary in regard to the true, the good, the noble, the beautiful and the perfect. They depend much on his passions, prejudices, education and habits of thought and of action, and vary in nations well as individuals according to circumstances and position, or as they are distant, or near, or within the portals of the church of God.

We hear mention made in every modern country, among all varieties of the learned and educated, and read in the literature and history of every modern language about various civilizations—Patriarchal civilization, Chinese civilization, Hindoo, Persian, Egyptian, Hebrew, Grecian and Roman civilizations,—Christian, European, Mahometan, Russian, Protestant and Catholic, Saxon and Celtic, North American and South American civilizations, &c.

Each nation as a people considers its own civilization—its manners and customs superior to that of all other nations.

Asiatic nations think so of one another, and of European. European nations are influenced by the same feelings of superiority in relation to one another, and to Asiatic countries.



Whilst the citizens of our own Republic are deeply impressed with the conviction, that they are far in advance of all nations ancient and modern, in every thing that can distinguish a people. Which certainly must be admitted, if peculiarity is indicative of superiority, and if possessing a part of what is common and special to all, we are therefore in advance of all. In fact there is nothing special in any civilization ancient or modern which is not to some extent represented amidst us. Hence our views and ideas of it must necessarily be confused and undefined. Neither must we be surprised at this; for, in society and in a country like to ours, extreme theories and opinions will abound, and meet and contend, and therefore there must needs be, from its very condition, and from man's mind—his passions, prejudices and education, varieties of sentiment in relation to what it is, or what constitutes it.

Some think, that civilization consists in the great military and naval power of a nation. Some, in the material prosperity and well-being of the nation and the individual. Others think, it consists of an advanced knowledge of the Sciences and Arts—of Law, of Medicine, of Theology and Philosophy—of Poetry, of Sculpture, Painting, Mathematics, &c. Some even think, that it consists in the general diffusion of a knowledge of the ordinary branches of a common European or American education. Whilst others think, that it consists in polite demeanor of manners, a respect for each others reputed or conventional rights, and a desire to see the wants, necessities and conveniences of all attended to and relieved—or, in an advanced state of physical and intellectual culture and refinement.

Some think, that it consists, in society securing for the individuals who compose it, temporal happiness, or what may appear to them temporal happiness, according to the dispositions, avocations, circumstances, physical and mental culture and condition of each. Others regard it as a relative term, and think, that it consists in an improved and superior social condition of man resulting from social order and good government, as distinguished from a savage state of life. Others

in the superior commerce and facilities of commerce, in the greater industry and energy, in the better institutions of literature and morality and in the more advanced state of mechanism, as distinguished from other nations. Others think, that it consists in most, or all of the above, combined with the greatest power and influence of man's individuality in society or in the nation of which he is a member, consistent with social order, or the protection of conventional rights of persons and property. There is a large class, who think, and *know*, that true civilization consists in knowing God and His revelations, and in being perfectly obedient to them—and making all things in the world and in nature obedient and secondary to them. Whilst we cannot close our eyes to the fact, that there is a powerful class, both in our own and other countries, and which will ultimately absorb all other classes of Materialists, who consider, that perfect civilization consists in a perfect *abandon* of all things, even persons and property—and regard passion and desire the only law of society.

But no matter what may be the varieties of opinion in relation to the constituents or nature of civilization, all who believe in the existence of God, and that he created man to his own image and likeness, to love Him and serve Him here on earth with the ultimate view of eternal happiness are necessarily forced to the conclusion, that God and His laws are the foundation and all physical and intellectual excellence only the superstructure of a true and healthy civilization.

Any part of the fabric that does not square, or is not in unison with this foundation, is a deformity. It therefore follows, that all science and art—governments and individuals—nature and the hidden depths and secrets of nature must be subordinate to God and His Revelations, otherwise a true and healthy civilization cannot exist. The slightest deviation from this essential truth will originate great and progressive errors and vices, that will perpetuate their effects to the end of time.

Hence, our first parents were created and existed in the most perfect state of human civilization, and as we approximate or depart from it, we ascend or descend in the scale of

true civilization. Through their disobedience, we, with them, fell from that state, and to it cannot be restored even proximately, except through Christ, the Second Person of the Most Adorable Trinity. It is then through Christ, and by fulfilling in all things His teachings that we can arrive at that state of perfect civilization in which they were created, and as we disregard or depart from such, we descend from true civilization.

Civilization in every sense of the term may be divided into three great epochs.

1. The Antediluvian epoch, from the creation to the deluge.
2. The Post-diluvian epoch, from the deluge to the Incarnation of our Lord and Saviour Jesus Christ.
3. The Christian epoch, from Christ to the present time.

The first epoch may be called the unhistorical epoch, for we have no strictly authentic historical account of it, except that given in the Mosaic account in Genesis, and this is very concise and ambiguous. However, from the traditions of early Asiatic nations that sprung up immediately after the time of Noah, we learn many things that have been only referred to obscurely and enigmatically in the Mosaic account. Noah and his posterity handed down the principal facts of the history of the Antediluvian period; and although mixed up in later times with fabulous and poetic embellishments or deformities, yet truth is easily gleaned from them.

The book of Genesis places the habitation of our first parents at the source of four great rivers. Of two of these rivers there seems to be no doubt—the Tigris and Euphrates in Western Asia. Of the other two there exists some doubt; their sources and beds seem to have been changed by time, perhaps by volcanic irruptions—perhaps by the deluge. The early traditions of European nations trace their origin to the Caucasian regions, to Asia Minor, to Phœnicia, to Egypt—all of them in the neighborhood of, or contiguous to this locality.

- The traditions of the early Asiatic nations, the Chinese, East Indians, Persians, &c., point out the regions in the vicinity of this locality as the place of their origin—the cradle of their

history and civilization. And in its neighborhood—Armenia, the Ark rested after the waters of the deluge ceased. There can be no doubt then, as to the locality where God placed our first parents at their creation, as it is pointed out with so much precision and accuracy, both by the Mosaic account and the traditions of nations—European and Asiatic.

Now, it will naturally be asked, in what state did God his Creator place man in this habitation? What was his condition? What powers, what knowledge did he impart to him? What in fine was his civilization.

We learn from inspired history, that he was placed there with all the intellectual, moral and physical powers that made him lord of creation—the ruler of the earth and all things on the earth and the world about him, only subordinate to God. He was created the most noble, the most intellectual, the most moral—in fact the perfection of human civilization in him was realized. At the same time we know that he was innocent, simple, pure and rendered himself and nature subordinate to God and His ordinance until the unhappy moment of his fall. We must not infer, as is sometimes erroneously presumed, that this state of our first parents was one of happy indolence and inactivity. For, we are expressly told that Adam was placed in Paradise to “*dress and to keep it*,” that is, to cultivate it and watch it. To cultivate, not perhaps in the manner we do, yet to cultivate with labor—labor perhaps blessed with greater and more abundant recompense, resulting from man’s greater knowledge, and from the earth being yet free from malediction. To watch—to guard, for, the enemy was at hand in the innumerable evil spirits that existed in close proximity. As individuals or nations advance to, or recede from this state of our first parents, free from guile and vice and malicious mind and heart, they advance to or recede from a state of perfect civilization.

But man fell from this happy state of love, virtue and intelligence, and ever after discord reigned supreme within him. And not only in him, but even in the earth, and the elements around him—and even in the birds of the air, the beasts of

the forests and the animals of the deep. He seems at once to have become possessed of two wills—a divine will and a natural will—one leading him to Heaven, the other to Hell. We see this immediately exemplified in his first posterity. This struggle between good and evil—to return to the divine will, and make nature and the natural will 'subordinate and conformable to it—I would say—the struggle of making God or nature, Heaven or the world, predominant or subordinate, constitutes down to the present day the history and philosophy of man's civilization as an individual or a nation, in its moral, intellectual and physical development.

Man is naturally a progressive being. He must progress in evil or good. He may hold a middle place for some time, but he will ultimately become the creature of either. Once man has fallen from virtue, and wandered even slightly from the path of truth, there is no depth of degradation to which he will not descend by degrees, even to that of the brute creation. He will confound the good, the beautiful, the sublime, the mysterious and wonderful, with the mean, the contemptible, the deformed, the perverse and wicked. Whilst at the same time, by his very nature, aided by grace, he is capable of attaining, and has attained the most noble and exalted intelligence, virtue and purity; and under the Christian dispensation has attained, not as a nation perhaps, but as an individual, that state of love, intelligence and virtue in which our first parents existed before their fall.

After the fall of Adam, his posterity became divided into two great hostile races or confederacies, and what has been merely alluded to, and left in obscurity in Genesis in relation to these Antediluvian races, has been narrated in detail in the traditions of those primitive nations that arose in the neighborhood of man's original habitation.

Although these traditions are sometimes plentifully intermingled with fabulous embellishment, yet certain fundamental truths and facts in detail, and in accordance with the Mosaic account are apparent in them, and are easily separated from the untrue and exaggerated.

In the seventeen hundred years, or perhaps two thousand that may have elapsed from the fall of Adam to the Deluge, it is computed, that the human race must have increased to about four hundred millions, or one-half of the present population of the earth.

Neither can we say, that this is exaggerated, if we take into consideration the longevity of man at that time, also the plurality of wives premitted then by God in his infinite wisdom. Population must have increased very rapidly, as we read, that Cain after his banishment to Eastern Asia built a city.

The posterity of Cain are represented as the enemies of God—proud, ambitious, violent, addicted to habits of warfare, and also attached to arts and sciences—well versed in the knowledge of metals and mining, but abusing their great power and knowledge for the most wicked purposes—in violation of God's will.

The posterity of Seth—a younger son of Adam are represented as lovers of God and of peace, living in holy innocence and simplicity of manners—transmitting to succeeding generations their traditions engraved on large monuments of stone, something like the pyramids of Egypt; yet, possessed of great power and knowledge—attached to industry, science and art, all of which they made subordinate to the will of God, and used in promoting their salvation and His greater honor and glory.

The two great contending races are represented to have become united in the course of time by intermarriage, and as vice then, well as now, was more contagious than virtue, the whole human race, after the union or amalgamation, are represented as having arrived at the extremities of crime and wickedness. They attained such power, [and knowledge and eminence, that, they are called in Genesis "*Giants, mighty men of old, men of renown*"—referring no doubt to their great physical and intellectual progress and development. In the traditions of the primitive Greeks and Asiatic nations, they are called "demigods—Heaven-storming Titans."

We cannot be surprised at the great intellectual and physical powers of the human race of this period, when we come to think, that their knowledge was obtained directly from God himself,—when we know their great familiarity with evil spirits, and their knowledge of the hidden depths of nature and nature's laws, which we know to have been partly retained even after the Deluge by the primitive nations, as evinced by the Egyptians face to face with Moses before Pharaoh, who, either through the agency of Dæmons or a knowledge of the mysterious laws of nature performed most stupendous feats, and as also evinced in the oracles of antiquity and the great infernal powers of the Heathen priesthoods. In fact, the essence of ancient Heathenism consisted in this knowledge and adoration of nature and nature's laws to the forgetfulness of the God of nature, and ultimately degenerated into that gross materialism which worshipped and adored things that were first introduced only to symbolize nature in its varieties. The wickedness of this period must certainly have been gigantic and the power and means of evil equally so, when the justice of God and the protection of the future human race demanded, notwithstanding His infinite mercy, that all mankind, with the exception of one family, should be buried in one universal ruin. Not only the moral turpitude and rebellious violence against Heaven must have been great, but the power and means of perpetuating such in the human race must have been almost unbounded, so much, that now we cannot have even a remote conception.

This period of man's history, from the glimmerings that we can have of it, gives a clue to the civilization of the world and every individual and nation in the world down to the present time. The same antagonisms—the same struggles in nature and in man—individually and collectively. Materialism in every degree from the extreme gross to the extreme refined—charity, simplicity, innocence and purity.

But no period of the world presents so striking a resemblance to the antediluvian, as our own. There is in many things in this age a great similarity to it. Europe and Amer-

ica at present are divided principally into two great divisions of the human race. One proud, arrogant, haughty, vain-glorious, esteeming themselves demigods and making materialism of every shade—power, human knowledge, literature, science, art, industry, commerce, wealth, mining, the attainment of metals and their power, mechanism of every kind and human government primary, and God, when recognized at all, and His revelations only secondary and subordinate. The other—meek, patient, forbearing, charitable—making God and His ways primary, nature and all things human secondary, subordinate and contributive to His greater honor and glory.

Even that great knowledge of nature and her laws which had been partially taken away from a corrupt world, for being so grossly abused in rebellion against the God of nature, seems now to be or about to be "restored to man. Since the beginning of the Christian Era even, he seems to have been progressing in this knowledge of the profound and mysterious depths of nature, until now he grasps or is about to grasp them, and make them subservient to his will. We command the elements around us—air, electricity, water, light &c., and make them in various ways administer to our necessities, our utility or our pleasures. We even possess the same familiarity with evil and invisible spirits, and feel and hear and see their power, not unlike the Antediluvians.

The great question now is, will man make this great power and knowledge subordinate to God and the ways of God in compliance with and conformity to the Christian law, or will he abuse and pervert them for the worst of purposes like the ancients? If the latter, as man must progress, his advancement will be a frightful developement of every thing evil.

There is no doubt, but the struggle has commenced in this last period of the world under circumstances something similar to the first. But this time the victory will not be with the ungodly—all flesh will not become corrupted and then destroyed, for Infinite Truth has promised, that the great power of man combined with the powers and principalities of



Hell cannot prevail against His Church. He has even promised, that His Angels from heaven and those selected and predestined for that purpose will come to assist us against the power of man and of Darkness, and that the struggle shall be shortened, lest our sufferings and great temptations might overcome us. Every Christian then, is an apostle in the cause of God. He must gird himself for the spiritual struggle, and as an apostle or an *Apostate* he must stand or fall.

The Post-deluvian period embraces the civilization of great and powerful nations in their time—China, East India, Persia, Assyria, Judea, Greece and Rome.

The Chinese Empire has been always interesting to Europe, although excluded from the facilities of intercourse with it, but to us on this western continent, it has become doubly so, as only the placid waters of the Pacific divide our western from its eastern seaboard. Already we hold direct and continual commercial intercourse with it and when the means of transition between our Atlantic and Pacific sea-coasts will become more direct and expeditious by lines of railroads across the continent our republic must necessarily become the thorough-fare of commerce between it and Europe. It is remarkable for the antiquity and durability of its civilization. For about four thousand years it has stood amidst the decay and wreck of nations and kingdoms and empires.

Every nation of antiquity have had their decline and fall, but it alone has stood retaining its integrity, its sovereignty and civilization—and even imparting that civilization to its rude and barbarous conquerers. It stands alone occupying the whole space of time between the present age and the antediluvian period. Its authentic history brings us to the time immediately succeeding the deluge ; and its traditions handed down from Noah and his children, although deformed with fiction and exaggeration, connect us with that gigantic race that lived before the destruction of the earth by the waters of the deluge. Providence must certainly have some great end in view in permitting this great Empire to continue so long in its integrity ; until now, its civilization originating in

the infancy of mankind comes in contact with the civilization of mankind in its old age, after having performed the circle of the earth. It is to be hoped, that these two civilizations will meet, not to clash, but to shake hands across the waters of the Pacific, and unite in making government and literature and science and art and commerce and industry go hand in hand with religion, and offer up all as the sweet incense of homage to the Living and Eternal God.

This Empire has for its territory Eastern Asia. Independent Tartary lies to the west of it, and it has two colossal powers, Russia and England for its northern, southern and south-western neighbors.

It is divided into China Proper and its dependencies. Its dependencies are Chinese Tartary, Thibet and the Corea a peninsula dividing the Yellow and Japan Seas, Chinese Tartary is again divided into three distinct nations. Mandshuria or the country of the Mandshur Tartars, Mongolia, the country of the Mogul Tartars and Calmucks—and Cashgar.

Its imperial annals tell us, that from the earliest period it has been an undivided Empire politically. At various times it had been divided or rather broke up into various independent principalities or kingdoms, but, soon after returned to its former unity of government.

The Annals divide its reigning monarchs into 22 dynasties, and its history is a continued record of internal struggles and revolutions with long or short intervals of peace according to the merits or demerits of the Sovereigns of each dynasty, from Fo-hi their reputed first Emperor down to the present reigning monarch of the Mandshur Tartar race, who whilst I am speaking sits on his imperial throne, with a sword suspended above his head. We cannot be surprised at this when we consider the social state of the Empire, and the relation the Head of it bears to the people.

Perfect equality exists among all the people of the Empire. There is no nobility, no hereditary aristocracy, no exclusive landed proprietorship, no casts of any kind in society. The only aristocracy that exists, is aristocracy of intellect and

learning and distinguished services to the State. Hence frequently a reigning Emperor, of a dynastic family is hurled from the throne for his incapacity and vices, and one exalted to it perhaps from the poorest and humblest of the people, but one who has distinguished himself by his services to the State, by his talent, learning and justice.

The government although absolute is paternal, and somewhat patriarchal, yet feudalism never obtained a permanent foothold within it. The Emperor professes to bear, and generally does bear the same relation to the empire that a father does to a family, and when he proves himself destitute of those qualities that distinguish a good father, measures are immediately taken to remove him, most generally with violence, as power is always extremely tenacious of power.

In the earlier ages of the empire, the Emperor was elective sometimes by the council of ministers, frequently by the acclamations of the people. In later times Emperors nominated successors, generally in their family, sometimes out of it. It has frequently happened, that when calamities would befall the nation, and large bodies of the people suffer by flood or famine, the Emperor would be accused as the cause of all, and as often would accuse himself, and unless by his power, his talent and his tact he remedied or alleviated such afflictions, and in some manner silenced the murmurs and upheavings of the people, his throne would be violently wrested from him. For, always in such a state of society, the aspiring, the ambitious and hostile are numerous, who will court the murmurs of the people—excite them into a flame for their own aggrandizement or for the aggrandizement of some other more or less worthy.

Yet the system of government is excellent, I would say almost perfect for an absolute monarchy, as far as reason unaided by Christianity can make it perfect. First, as to its political divisions, China Proper is divided into 19 provinces.

Each province is sub-divided into districts; for each district there is a magistrate called by us a Mandarin, who bears the same relation to his district that the Emperor does to the Em-

pire, or a father to a family. He sees the laws executed, and justice administered among the people of his district, subject to his superiors according to his rank. And, that justice may be impartially administered, and to protect from corruption, the laws specify, that no Mandarin can serve in his native district, or in *any* district more than three years.

These magistrates are divided into nine grades, and merit only is recognised as the standard of promotion from a lower to a higher grade. There are some eighteen or twenty thousand of these magistrates in the Empire, who are subject to the different central Boards at the seat of government, which Boards are subject to the great council of State called *Nay-Ko* or Interior Council Chamber. These central Boards are not unlike the Cabinets of European nations or our own Republic. The principal, is the Board of Official Appointments, which appoints the various magistrates and has supervision over their conduct. There is also the Board of Fiscal affairs—the Board of Rites and Ceremonies which regulates the public worship. There is the Board of Public Works which has charge of the canals, watercourses and industry. The Military Board. The Board of Criminal Jurisdiction, which is not unlike our Supreme Court of the United States, and has supervision over the execution of the laws, and the due administration of justice. With such a system of government, order and justice must prevail; hence we find that in no country of the world, are the rights of persons and property so much respected; but, civil war the most infernal, the most virulent of all wars sets all customs, all rights, all laws human and divine at defiance.

Its criminal code is perhaps the most perfect in the world with the exception of what relates to treason, the extraordinary severity of which results from the Idolization of the State, and the formal Idolization of the Emperor as personifying the State.

Liberty of speech and of the Press is unbounded; also liberty of public worship or of religion, when such does not oppose or is reputed, not to oppose or deny the supremacy of the State.

The internal resources of the Empire are so great that it can subsist in itself without any inconvenience, in perfect seclusion and isolation from the rest of mankind ; and its system of canals and watercourses, affording the greatest facilities of internal commerce are the greatest and most perfect of any nation, either in ancient or modern times, and which have always been objects of the greatest solicitude to its government.

It has been distinguished from the earliest ages for its pure philosophy, its literature, science and art, and for its superior refinement and courtesy of manners. The art of Printing, the manufacture of gunpowder, the magnetic needle existed there centuries before such were known in Europe, although not developed so much or for such practical ends as in more modern times. But, Europe never has competed with it and never can, nor perhaps our own country, although in the same latitude, and possessing the same varieties of climate, in the cultivation of silk, and in the manufacture of those beautiful silk fabrics which it issues from its looms, nor, in its equally beautiful productions of Porcelain.

Its philosophy as taught by Confucius many centuries before the Christian Era, approaches nearer Christian Philosophy than that of any other nation. And it appears from the productions and compilations of this extraordinary man, that at least its Sages had a divine knowledge, which they could not have obtained otherwise than by revelation, handed down from the most primitive times.

Take for example their primitive philosophic symbols, or the eight Koua or combinations of symbols, from which proceed as from a text their stupendous works on mental, moral and natural philosophy.

The great work of Confucius called the "Book of Unity and Opposition" takes these eight Koua or combinations for a text. They consist of nothing more than a straight unbroken line and a line broken in the centre, which multiplied are made to form eight combinations. In modern times they have been used for foolish and superstitious purposes.

But, they represent, that in the beginning, unity existed in

all things, then came discord and opposition—and represent the varieties of unities and oppositions to the end of time, when discord shall cease and we shall all become united in the bosom of God. The least reflection will point out to us this unity and discord in created nature. Discord in all things—yet unity of design. We see it in the elements that surround us—in the tempests that rage above our heads, in the thunder and forked lightning of the atmosphere, in the clashing billows of the deep. It is in the birds of the air, the fishes of the deep and the beasts of the forests, who war upon one another and live on the fruits of such hostility. It is in the earth itself which, in the language of the Apostle to the Gentiles, groans to be freed. It is in man—in his own heart, in families and between families, in communities, in nations and between nations. Politicians and Statesmen and Governments and Kings and Emperors have abused the knowledge of its existence in the human heart to oppress, to crush and to tyrannize. Even the Church itself, notwithstanding its perfect law of love, and founded to counteract—to eradicate it, and restore man to his primitive innocence and peace, has suffered from it, and priests and people have become the victims. Well then may mankind, individually and collectively—the world and nature be called a book of unity and opposition.

The language of the Chinese is most artificial and complicated. It is in fact symbolic language brought almost to perfection. It has some eighty thousand characters, constituting various combinations and abbreviations of combinations, which makes it very difficult to be learned, so much so, that even amongst the Chinese themselves, the mastery of it, is considered a great advancement in literature. Yet, the roots of the language are reduced to some four hundred symbols or characters.

Idolatry does not appear to have formally existed or to any great extent in China until the introduction Buddhism, or as it is called there, the religion of Fo. But with it was introduced a low, grovelling form of idolatry that bears the same

resemblance to christianity the Ape does to man, which although bearing a mimic resemblance to him, yet is farther removed from him than the more noble animals, such as the Lion, Ox, the Horse or even the Ass. It was introduced from India some time about the beginning of the Christian era, and is at present professed by one half of its population. Its present capital is Jeddo in Thibet, the residence of the Grand Lama, who is worshipped as the Incarnate Deity. This incarnation takes place at death of each Grand Lama—the minor lama's deciding with whom the deity has become united—sometimes they select even a child. From the Grand Lama it has its descending orders of minor Lama's, something in the form of the hierarchy of the christian church, and like it maintains only spiritual supremacy, and in China a supremacy that is subject to the state. Its votaries are now more numerous than any other religious or unreligious belief in the world, comprising almost one half of the human race. It has many doctrines and customs not unlike the church, such as prayers for the dead, contemplation, monasteries, and even the incarnation of the Deity represented by the Grand Lama is but a mock imitation of the true Incarnation of the Second Person of the Adorable Trinity. The whole affair seems to have been got up by the power of Darkness some time before the Advent of Christ for the purpose of counteracting the great end for which he became man and to mock it. There exist other forms of Idolatry, but they appear in a great measure to be relative worship, but none exist so gross as Buddhism.

The Emperor is called the son of God, the brother of the sun and moon, his Celestial majesty, &c. There may be some gross enough amongst its people to understand these expressions in their literal sense, but the great body of the people regard such expressions relatively, and in a sense very consonant with reason and even revelation. They regard the Great Being as the Father of all, and that His paternal providence selected the Emperor as the most favored to govern with justice and according to His will—that he should bear the same relation to the people as the sun and moon, shedding

light and life and beneficence on all, and that his government should be in accordance with the dictates of Heaven. The history and philosophy of the Empire teach that such expressions are not understood in a literal sense.

Another great feature in the character of this nation, is its exclusiveness and immemorial hatred of every thing foreign. Having sufficient resources for itself within itself, it has always desired to be excluded from the "Outside Barbarians," or the "Outside Barbarians" excluded from it.

It was never a great military or naval power, being from the earliest period devoted to habits of industry and peaceable pursuits. Conquerors always proceeded to it—never from it. The present civil war existing there may be the means of introducing a new item of modern civilization into the Empire in the shape of a more expeditious manner of destroying human life, as it appears, that Europeans and European military tactics are enlisted on both sides. But, it will never become a naval power until its vast internal commerce is opened to the world by free communication with all parts of the Empire, then the habits of exclusion and isolation being removed attention will be turned to mutual inter-communication with other countries and necessarily to the navigation of the seas.

Taking the Chinese Empire in the whole, in population which is about one third of the human race, industry, internal improvements, every thing in fact that constitutes physical or material civilization and perhaps intellectual, it is a nation of great importance to the world, but especially to our own Republic. Its great importance has always been acknowledged by the church, and in no other country has there been more patient, more unceasing and more perilous efforts made for its conversion to Christianity. It is literally saturated with the blood of our martyred missionaries.

I intended when commencing to write this lecture, to give a rapid or cursory sketch of the leading or prominent characteristics of the civilization of the principal nations of antiquity and modern times, but found, that such was an impossibility, within the limits of that time usually allowed for one lecture.



I will therefore come down to our own times, and our own nation.

We are yet in our infancy as a nation, and our system of government is justly regarded as yet, only an experiment, and will be regarded as such perhaps for a century or at least a half a century to come. Our population is a heterogeneous mass of all peoples and all races, and necessarily our civilization is like unto our population. In fact there is no speciality of civilization of any country in ancient or modern times that we do not more or less represent. Even Mahometanism in its characteristic features is represented amongst us by a large and powerful portion of society, who recognize only the unity of the God-head without the Trinity of Persons, and who believe in the convenience and utility and perhaps necessity of plurality of wives, and which is borne out in practice in the midst of our continent by a large and increasing people, who even now disregard the laws of the general government, and threaten to put at defiance its military resources ; and many amongst us have as deep an antipathy to wine as the most obdurate Turk.

We have certainly the various features of European civilization in our midst. We have Catholic civilization in the prominent features of our laws and institutions, and in every city, and village, and hamlet of our Union, in the innocence, purity and charity of its representatives, who bear and forbear for Christ's sake. We have Protestant civilization in its rampant spirit of persecution, in its vanity, and self-glorification, in its assaults against all freedom and liberty, except, the liberty of running riot itself. We have it also, in its materialism from the most gross to the most refined. We have a superabundance of Anglo-Saxon civilization in its vain-glorious boasting, and a tolerable share of Celtic bombast, although sometimes under Anglo-Saxon colors: Certainly Grecian and Roman civilization is well represented amongst us. It has been transmitted to us from age to age, in its laws, in its philosophy, oratory, poetry and history. In our more youthful days—in our academical studies, the first works placed in our hands

were Grecian and Roman works—exquisite masterpieces of science and art. We have caught fire from the brilliant oratory of a Cicero or a Demosthenes, our hearts beat in unison with the sweet-flowing poetry of a Virgil or a Homer, or we plod along in trying to master the historical works of a Livy or a Tacitus or a Xenophon, Herodotus or Thucidides.

Chinese civilization is well represented, as is manifest from the sketch I gave you of it. We have the same freedom from hereditary nobility and aristocracy, the same political equality—a certain freedom of speech and of the press, great industry internal improvements and resources; and like them a growing spirit of exclusion seems to be taking possession of our people,—which would regard all who are not born on the soil as “*Outside Barbarians*.”

Truly then, has it been said that every phase of civilization is represented in our midst. Hence our principles, the soul of a nation like to ours, are like our people, our officials and official terms, of both state and central governments, restless, fluctuating and changing. We have to watch the public press as a weather vane, and it is only by watching it, we can keep track of popular principles and popular feelings. Frequently leading statesmen, and politicians and the press form public feeling and public opinion, but they have as frequently to follow it and bow to it and worship at its shrine as a goddess by whose power they are raised to position and wealth.

A hundred years hence, we may have a fixed civilization, for then the experiment of self-government will perhaps be fully tried. If we shall continue to respect mutually the civil and religious rights of one another, if we hold sacred, persons and property, and make God primary and the world secondary and subordinate in all things to Him, then we shall have an exalted, a beautiful civilization, under a noble and glorious form of republican government. If not, we shall have anarchy, or despotism, or a limited monarchy or perhaps many of them in our wide extended continent, or perhaps we shall descend to that state of barbarism, in which we found on landing here, the Aboriginal and Native American owners of the continent.

In treating of the history and philosophy of civilization, it may not be out of place to refer to a great principle recognized by every people, semi-barbarous and savage as well as civilized. This principle proceeds from Eternal Truth, and cannot be gainsayed. It is known by all of you, and exists within your hearts, although lately some persons have attempted to mystify it, and explain it away.

It is, that every member of society who has arrived at the recognized age of physical and intellectual development, has a Divine and Natural right to participate in the social and governmental affairs of the community or nation of which he is a member. It matters not, where he may first have seen light, or under what sun he may have been born. The locality of birth cannot give or take away any Natural or Divine right. The exercise of this inalienable right, may be renounced or restricted according to the interests or necessities of a community or nation, but the right itself, engraved in the inmost recesses of man's soul by God and Nature, never can be destroyed, as long as man is a Being accountable to God for his acts, whether as an individual or a member of society. Hence you must be aware of the utter, I would almost say, deformity of head and of heart in those, who, influenced by passion or interest would say, that this inalienable right of man as a Being accountable to his Creator, is nothing more than a boon—a boon forsooth granted to their fellow-men by those who are pleased to term themselves—"The Lords of the Manor Born."

Man's title to this right is not derived from feudalism or feudal tenure if such exists in our republic, but is derived from a higher and more exalted title executed by God, if we can so speak—commencing in Heaven, and terminating there.

Public good may be advanced sometimes by restricting the exercise of this right, but if the majority will commence proscription, when and where will proscription end? Has not the broad-shouldered European, Frenchman, Irishman, Englishman, German, Scotchman, &c. who by his excessive labor and toil, contributessomuch in developing the resources of his adop-

ted country—building railroads and canals, clearing our forests cultivating our farms and keeping the machinery of our factories in operation as much right to proscribe the lazy, scheming, worthless, “Lord of the Manor Born,” as the latter has to proscribe what he is pleased to call the ignorant—half civilized foreigner.?

Has not the aboriginal Indian owner of the soil a superior right, if any such exists, to proscribe all contending factions if he were powerful enough? Who or what can be the infallible guide for proscription? None. Then let proscription once commence, and anarchy or despotism or barbarism or all combined will be the consequence.

We could not, and would not, if we could, remain serfs or slaves in the community of which we are members, and identified with its interests and destinies; and should we be deprived of the exercise of our Natural and Divine rights by the despotic and tyrant majority, we could never rest satisfied, never! until we would wrest back these inalienable rights or rather the exercise of them.—It would be better to die free-men, than live slaves.

After all, it appears to be nothing more than poor human nature developing its pride and depravity as from the beginning, contemplating its own comparative and imaginary excellencies, and as a consequence looking for exclusive rights or privileges or immunities.

Yet, we cannot close our eyes to the fact, that there is a Large Black Cancer preying on the vitals of the Republic at present, in the shape of midnight conspirators who meet in almost every city and large village of our Union, and are banded together by the most unholy oaths to destroy the rights and liberties of their fellow citizens, and our glorious national and state Constitutions. They have been appropriately called Hindoos. For, they bear a strong resemblance to the Hindoo Thugs of East India, who lie continually in ambush to destroy the lives of their fellow-beings, and offer them up as victims to their passions, personified by their destructive Deity “Siva.” If our government were a despotism, and we

were denied liberty of speech, and liberty of the press ; and if the citizens against whom their hostility is directed were a majority, there might be some pretext for their secret and unholy cabals, but the extreme contrary is the fact.

If then this filthy Cancer is not healed, or at least, if it is not prevented from spreading, God alone can tell where it will terminate, if it does not terminate in the death of the body politic. Already the truckling and restless aspirants after power, who could not attain to such by honorable and legitimate means have joined the intolerant throng with the ambitious hopes of raising themselves on the backs of the blindly led to office and eminence.

But wo ! to our Republic ! wo ! to your children ! adieu to Rational freedom ! should they succeed.

The Angel of Liberty after having performed the circle of the earth has alighted on our western continent as its final resting-place—if driven from here, it will betake itself to some desolate region, there to await the final resurrection, when it and faithful man shall ascend to the bosom of the Eternal whence it emanated.

Yet, we must not be discouraged or despairing if the tyrant—the despotic and ruthless majority may triumph for a season, and apparently “crush out” civil and religious liberty and the Heaven-born rights of manhood. If we are true to ourselves, true to liberty, and act worthy of that Eternal Father, whose children we are—redeemed by the precious blood of his eternal Son—if we act worthy of that Divine likeness to which we are made—if we are determined and united, their triumph must be momentary or of short duration ; for then, thus united, thus determined to maintain our inalienable rights—as freemen whom God has made free, we will and must live—and as freemen we shall die and transmit to our posterity the blessings of equal liberty.



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